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THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

VOL. 4.] THURSDAY JUNE 12, 1919. [No. 8.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

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A Vision Of India.

THE BILWA.

By K. S. Ramaswami Sastri, B.A., B.L.

O sacred Bilwa sweetest unto him
Who teaches man earth's transient joy to scorn
And leads from Passion's night to wisdom's morn
The human souls that toil in pathways dim!
Trefoil leaves whose sight doth fill to brim
With pure devotion sweet our hearts forlorn
That yearn for dower of gold and kine and corn
And unresponsive are to song and hymn!
At sight of thee and thy trefoil leaves
That show the oneness of the holy Three
And fill us with deep raptures yet unknown
I turn from earthly life that aye deceives
And seek the grace of truth and purity
That guard for e'er our Lord's Love's golden throne.

The Hindu Message

THURSDAY EVENING 12 JUNE 1919.

The Indian Reforms Bill.

It is now a fortnight since the Indian Reforms Bill was introduced in the House of Commons and still we are kept in the dark as to its provisions. The mere fact of its introduction and first reading was known to us three days after the event and the second reading also has passed and the Bill is referred to a Joint Committee of both the Houses and yet Reuter has not thought it important enough to wire the terms of the Bill to India. Evidently he thinks that India has nothing to do with the Bill though the Bill may have much to do with India. Even our countrymen who are now in England have not considered it necessary to cable at least privately the full terms of the Bill. Evidently they thought that the Government would have published the Bill in this country simultaneously with its publication in England. In the freedom-loving atmosphere of England they seem to have forgotten that we are going to get Responsible Government, though in instalments, only after the passing of the present Reforms Bill. It is nothing short of scandalous that the provisions of the Bill shaping the political future of 350 millions of India are not published simultaneously in this country which is deeply interested in them. Whoever is responsible for this preposterous state of things, we could characterise his conduct simply as culpable negligence. As it is we have to be satisfied with the meagre summary cabled out by Reuter of the speeches of Mr Montagu during the Indian Budget debate and at the time of the introduction of the Government of India Bill and derive from them what consolation we can. Considering the present status of India as emphatically declared by Mr. Montagu in the House of Commons at the time of the Budget debate viz., that India not only had separate access to the Peace Conference and the king had empowerd her representatives to sign the peace but as members of the British Empire Delegation the Indian representatives shared the task of concerting the policy of the British Empire, it is a pity the Indians, whose representatives share the task of concerting the policy of the British Empire, are kept in the dark in the matter of shaping the political destinies of their own country. In the House of Commons Mr. Montagu dwelt on India's bright position in the world and referred to the splendid military and national war efforts which had won her a place in international discussions equal to the British dominions and greater than that of any power in the world except "the Big Five". Mr. Montagu said he was of opinion that "India's entry into the League of Nations and the International Labour Organisation and also the place occupied by Lord Sinha committed Parliament to the view that this position was only justified if we could raise India to the position of a sister nation of the Empire. It was wholly inconsistant with a position of subordination. He would say to the Dominions Colleagus at the Conference table that the position of equality which they had given to India's representatives was wholly inconsistant with

the treatment of Indians in the Dominions in South Africa." These are noble words nobly uttered and every Indian is sure to feel flattered by this description until he pauses to reflect calmly on the real situtation in India. India cannot be equal to the Dominion or to the lesser powers kept hanging at the doors of the Peace Conference so long as she is not fully self-governing Only when she gets *full responsible Government* and not before could she be styled as a Sister Nation of the Empire. Till then it is a mere travesty of truth to call her by thet name. Equality in mere words is as hollow as bloated bellows. The Reform Bill now in the committee stage in the Parliament will show us clearly how far Mr. Montagu has tried his best to translate his words into action. He has stated that "the Bill would substantially carry out the Montagu-Chelmsford proposals. Some amendment suggested in the Government of India's despatch would be embodied in the Bill but he would invite the Joint Committee to decide against others. The Government required all the assistance the Joint Committee could give to improve the Bill, but he begged them not to whittle down the scheme." He has specifically stated that the keystone of the reforms was transference of power from the bureaucracy to the people. Mr. Montagu concluded by summing up his policy as "the maintenance of order, tireless investigation and removal of causes of discontent, eradication of the sources of disorder and courageous, zealous and determined effort to make India a union of great self-governing countries and partner in the Great British Commonwealth." Without the full text of the Bill before us it is impossible to correctly gauge the value of these sweet words which make our mouths water. We will patiently wait and see how far reasonable Indian aspirations are satisfied.

Notes and Comments.

The Birthday honours list was issued last week and we congratulate the several recipients on the marks of distinction conferred on them. The Knighthood conferred on Justice Abdur Rahim is certainly the most deserving and will win popular approbation. He is eminently worthy of the honor personally being a true patriot to the core who has shed a halo of lustre round his name, though as acting Chief Justice of the Madras High Court the honour would have come to him as a matter of course. As an upright and conscientious police officer Dewan Bahadur Bhavanandam Pillai richly deserves the title conferred on him. The title of Rao Saheb awarded to our popular Deputy Superintendent of Police Mr. A. K. Raja Aiyar is a very poor recognition of his sterling merits. In his case we would wish that he had not been embarrassed by this title. He has already been the recipient of the King's Police Medal, the highest honour that could be departmentally conferred on a Police Officer for his eminent services. This medal is a unique honour carrying with it special privileges and after a further distinguished record of four more years, to be the recipient of the comparatively very minor title of Rao Saheb is certainly not a matter for congratulation. Still in this small world of ours we have to take things as they come and so we shall conclude with a wish that this devotion to duty coupled with his philanthropic activities towards the relief of his fellow-countrymen in these days of high prices of food and clothing would earn for him due recognition in the shape of well-merited promotion.

* * *

Last week we published the letter addressed by our great poet Sir Rabindranath to the Viceroy requesting to be relieved of his knighthood. The reasons

that drove this 'uncrowned Laureate of Asia' as Lord Hardinge was pleased to style him, to take this extra-ordinary step are succinctly set forth in the letter. In noble and dignified terms has the poet referred to the "enormity of the measures" taken by the Government in the Panjab which "revealed to our minds the hopelessness of our position as British subjects in India." He thinks that "the time has come when the badges of honor make our shame glaring in their incongruous context of humiliation." It is said that great Poets always reflect the spirit of the age in which they live and when Sir Rabindranath considers it necessary to speak out thus openly and plainly it is high time that the Government pauses and reflects. The renunciation of the knighthood last year by Dr. Sir Subrahmanya Aiyar and now by Sir Rabindranath, two well-known leaders of the country is not conducive to maintain the prestige of the honour or of the Government that has conferred it.

***

Elsewhere in this issue we extract an article from *the Modern Review* on the present condition of affairs in the Hindu University, Benares, written evidently by somebody in the know signing himself as "Inside view." It is very deplorable reading and the state of affairs it reveals does not at all reflect any credit on our capacity to manage the first and foremost Indian indigenous Educational Institution. We trust Mr. Pandit Madan Mohan Malaviya would devote himself with a singleness of purpose to the task of rectifying all the existing defects and make it a model institution of which every Indian may feel proud. At a time when we fight for Home Rule and *self*-Government it is ridiculous to find that we are not managing properly even the one Educational Institution which we have started.

***

The *Nation*, London, writes:—The Introduction of Mr. Montagu's Bill, based upon last year's scheme of Indian Constitutional reforms is preluded by the issue of two reports, the product of the Southborough Committees, which began work in India last November. The framework devised by these bodies is, necessarily, far more elaborate than that which was required for the Morley reforms ten years ago. The First Committee dealt with the new constituencies. It recommends the extension of the franchise to rather over five million electors, many of whom will not be literate in English. The elected members of the provincial Councils today have behind them a total constituency of only 33,000. A property qualification is to be fixed and the rural constituencies will be based upon the land revenue districts, a direct survival of the Moghul rulers. Communal representation is to be given not only to Mahommedans, but to Sikhs, Indian Christians, Europeans and Eurasians. Women's suffrage is rejected. The Viceroy's Legislative Council is to contain 80 elected members. The Second Committee presents a detailed scheme for the division of powers, financial and other, between the supreme and provincial governments. The reports imply that the Committees have worked hard upon a very hard technical problem. The next move is with the Parliament. Anglo-India is afraid of the Montagu-Chelmsford scheme, and has mobilised large resources for its destruction. The revolutionary wing of Indian nationalism is likewise against it, for obvious reasons. Mr. Montagu's task is to convince the House of Commons that only by the grant of responsible self-government can India be made secure.

***

The *Bengalee* writes:—His Honour Sir Edward Gait will have a Bengali article in the forthcoming number of *Bharatbarsha.* It is entitled *Purushottum Deber Shashan Patra* and deals with some inscription and is the first vernacular article written by so high a British official in an Indian Journal, which should greatly endear His Honour to the Bengali Community. His Honour has a facile Bengali pen.

***

We understand that Mr. T. H. LeMesurier O.B.E., Secretary to the Agent of the South Indian Railway has taken long leave from the 8th inst. preparatory to retirement. From the reports to hand we learn that the growth of the South Indian Railway

was almost coeval with the services of Mr. LeMesurier which extends to over 31 years. He was first in the Engineering Department but his winning manners and powers of organization attracted the attention of the higher authorities and he was soon drafted to the Agent's Office where for nearly two decades, he has done silent, unostentatious but solid work. He assisted no less than six Agents and to mention only a few of the several extensions of the line—the Indo-Ceylon Route via Dhanushkoti, the construction of the Nilgiri Railway and of the Tinnevelly Trivandrum extension with Ghat sections were all completed during his tenure of office. The length of the open lines and the earnings of the Railway almost trebled during his time. What is more noteworthy from the standpoint of the public is, we venture to say, his courteous dealings with the public and his great popularity with one and all of the Railway staff from the lowest to the highest. He is well-known for his very hard and conscientious work and stands as an example of noble and close devotion to duty. We offer him our good wishes during his retirement. We are sure, now that he is out of harness, he will devote his leisure and wonted zeal to the cause of the country and the Trichy District in particular where he has spent the best part of his life.

Sandhya Upasana.

[By Radnus B. Divard.]

In ancient times when Indian princes wielded the sceptre in a true Kshatriya fashion, when Rishis graced this land with their inspiring personalities and guided the activities of men, when the realms of the Goddess Saraswati were free from the contamination of modern civilisation, with its theory of "struggle for existence and survival of the fittest," with its peculiar conception of "diplomacy" and "policy," with its heartless commercialism and other machinery of self-aggrandisement and world-domination and with its own definition of "morality" and "moral courage", when men valued their souls more than money, every man believed, and rightly so, that human life was intended by the Controller of the Universe for something higher than catering to the brutal passions in the name of "a high standard of living". This belief, inherent in all men of the purest Hindu blood, did not, however, make them blind to the fact that it was not within the power of any soul, as long as it was imprisoned in this mortal frame, to discard the world altogether and to have a leap into the Infinite. They knew that the utmost one could do was to keep the passions within reasonable limits, to reduce them to the barest minimum; in short they aimed at extracting the venomous fangs of the hydra-headed monster in the shape of desire, it being the progenitor of all other passions, too numerous to mention here. If man could so shape his life, in other words, so form his character, as to remain unaffected both in happiness and adversity while discharging his social and spiritual duties, he would have gained everything that is worth striving for in this life. The duty that lies before a man is therefore of twofold character viz., duty towards his fellow-creatures and duty towards the Self or God. These two have to be so adjusted that they may eventually bring about the liberation of the soul from the rounds of transmigration. To put it briefly, our social duty should only be a stepping stone to our religious duty. The one cannot exist without the other is an established fact, but while discharging his social responsibilities, man should not get himself entangled in the web of passions. The art of performing one's duties disinterestedly, both social and spiritual, is known as Svadharma (स्वधर्म) in the Hindu Scriptures.

The word "Svadharma" translated into English means one's own duty and is only near approach to the true significance of the word. I call it only a near approach to its meaning, as the English language in spite of all its boasted beauty and richness is too poor to supply its own equivalent to the word "Svadharma." To make it clearer, duty is an obligation which is sometimes only of an ephemeral character, for, a man is at full liberty to change his profession and consequently his duties, according to the rules of European societies. A man may be to-day a butcher, to-morrow

he can if he so chooses, be a high priest provided he has the necessary qualifications. Wolsey, the son of a butcher, can be a Cardinal and can command wide respect; but Svadharma requires a man to keep to his post steadfastly, whatever it may be, throughout his whole life, no matter even if death carries him off in the performance of his duties. "स्वधर्मे निधनं श्रेयः परधर्मो भयावहः"—Bhagvat Gita. Death is preferable while performing one's own Dharma; duty not one's own, is dangerous.

Such being the case Svadharma can exist only in societies where Varnashrama Dharma is prevalent. In spite of our Modern Indian "reformers" telling us that the ancient caste system was not as "rigid" as it is to-day (it is very "rigid" indeed now a days! If not, why should cosmopolitan dinners take place with such frequency?) that the qualities alone of the individual went to determine his caste and not his birth, that the system was flexible and that any one could change his caste as one does his coat. This is one of the many brilliant discoveries of modern scholars, who it seems possess an infinite capacity to make discoveries and inventions! They are infallible and their discovery, of course, cannot be mistaken. This accursed caste system is the cause of India's downfall, though the speed of this fall is being retarded by the joint efforts of the Christian missionary and the Hindu "reformer"! There can be no nationality in India until the wretched caste system makes its exit from this land. The caste rules prohibit interdining among men of different castes or religions and is it ever possible to unite the nation in the absence of interdining? The caste forbids the use of intoxicating liquors; but is it right to ask modern men, with their "polished manners", not even to touch the spirits which would certainly put them in good spirit? Without the help of the divine drink how would they be able to pursue their course of leading the people by delivering a series of vociferous lectures on different 'topics of interest' and write volumes of nonsense? The caste imposes hardships on young widows. *Young* widows only deserve pity, old ones can of course be left to themselves safely. Young widows would make good wives to young "reformers" and why should they not pity the former? The caste permits the marriage of girls before they attain maturity and weak progeny is the result. Our fathers were certainly weaker than we are! Thus the caste is the standing curse of India and the moment it disappears from this land, we will be free! No foreigner will dare invade India's shores. She will in no way be molested by enemies, internal and external! Poor British statesmen! Had they but known this remedy, they would not have resorted to such huge preparations for the recent war. The most simplest and easiest way for them to win the war was to have grand cosmopolitan dinners with casks of choicest liquors and the flesh of all known animals, to get married all the young widows in the kingdom and to fix the lowest marriageable age of a woman, nay a girl, at fifty. With these weapons they could have very easily swept back the onslaught of legions of the formidable Germans and beaten them down once for all! But the unfortunate British people had not the good sense to consult our Indian "reformers; this course would have saved them so much trouble and money!

Whatever may be the views of our "reformers", the Indian caste system, unmindful of the wishes of the future generations, fixed a man's station in life according to his parentage and expected him to discharge his responsibilities to the best of his power until he laid down his bones. If mental qualities alone were the only determining factor of one's duties, Arjuna would have been safely let off by Shri Krishna on the battlefield of Kurukshetra, when he was overpowered with pity for his relatives and preferred beggary to fighting which he discarded, though one of the legitimate duties of a Kshatriya. Thus he was losing his characteristic as a Kshatriya and if a man's Svadharma was to change with his qualities, then, Arjuna was the fittest man to do so; but not only did Krishna charge him with impotency but also persuaded him to fight, telling him that he was a born Kshatriya and must fight.

Says Shri Krishna :— चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । I divided the qualities and Karmas (duties) and accordingly created four castes. He says that he has *already created* four castes and has not left it to the sweet will of our modern "reformers" to determine one's qualities and duties. The story of Dharmavyadha in the Mahabharata is an instance in point and goes to show that, though he was according to his qualities a Brahmin, still he would not abandon his duties as a dealer in flesh and play the role of a Brahmin. He adhered to his own calling according to his birth and not qualities. The following verse in the Bhagavat Gita clearly states that a man should not give up his own profession, even though it be in his opinion inferior :—

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥

"Oh Kaunteya, one should not renounce his duty *born with him*, though it be imperfect; verily all actions are enveloped in imperfection even as the fire is by smoke." Thus the system of Varnashramadharma fixes a man's duties at his very birth and a man who does not observe the caste rules has to be considered as a person in open rebellion against the Law of God, according to the Hindu scriptures. This having been established, we have only to consider the object of Svadharma, in other words we have to see of what earthly use it is to us. Even our old parents must be of some use ; if not, the proper place for them is a Poor House which it is a pity, modern civilisation has failed to bring with it in this country. Utility, utility ! Dear utilitarians, you can, however, rest assured that Svadharma is really of 'earthly' as well as 'heavenly' use to us. It is hoped that the benefits arising from the true observance of Svadharma can better be shown by placing the following two pictures of society before the readers.

(To be continued.)

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The Philosophy of Education.

[By M. S. Nateson.]

(continued.)

Turning now my attention to what is commonly called education in these days, let me show how far so-called education has succeeded in its purpose. Most of my readers, if not all, are under the impression that education means school-going, learning some things, most of them valueless, and thereby earning a hand-to-mouth livelihood in the struggle for existence ; nor is education what is commonly mis-spoken of as character-forming. Dear reader, it is not character-forming, but character-developing that is really meant here, and this is one of the sign-posts along the path of education. The development of a character that fits man or woman for citizenship is one of the functions of education and not the end and aim of education. Education is not instruction, nor is it an arduous range of mental equipment. Says Sister Nivedita, "All education worth having must first devote itself to the developing and consolidating of character and only secondarily concern itself with intellectual accomplishment. Education is the development of the faculties of soul and mind in harmony one with another."

If such be the ideals of perfect education, how far have Indian schools succeeded in educating the children of India during the last 150 years and more? The remarks of Principal Griffiths of Cambirdge regarding the work of schools in England apply in the case of India in all their entirety. He thus speaks of the evils of the present educational system : 'Modern education might quicken wits, but it is giving slight ballast to character. It results in a volatile intelligence, but produces no intellectual grasp. The results are disappointing, the future is doubtful and the expense is enormous. Careless work by boys consequent on heartlessness, labour strikes, the rich man's passionate love for material prosperity at the expense of his less wealthy neighbour, the poor craving for money and comfort, such comfort as is enjoyed by the affluent, dimness of ideal, faltering of judgment, absorption in trivial amusements, in brief, want of character—these are some of the visible signs. Teachers everywhere are discontented, managers of schools are ambiti-

ous for power, the clearness of the ideal and of the goal is wanting. *There is neither passion nor faith in the workers, not a spark of life there is in the boys, but all alike listlessly follow a mere routine,*—these are what modern education has reduced the country to. Money spent on such education is sheer waste."

My criticisms on the educational evils of the day are certainly not destructive, but they are offered in a sympathetic and good-natured way. It is likely that I arouse in some of my readers a mechanical reverberation, but as a worker in the field I understand my business, quietly investigate, face facts and make suggestions.

Educational institutions under the present scheme manufacture an amount of intellectual cynicism and indifference. Boys disbelieve in the pleasure and interest of intellectual things. The examinations are a helpless compromise and sacrifice stimulus. The older Universities insist on a meagre kind of specialism, while the later ones insist on a specialised kind of specialism. Culture and knowledge are separated; no man of originality is produced; people do not even commit clever mistakes. It must be recognised that the existing forms of higher education frankly bore several boys and girls who are otherwise capable of becoming useful citizens. Scholastic ideals of scholarship make no appeal to them at present. Are they therefore incapable of being educated?

The above are rather bold assertions; let me take the curriculum of the Indian school subject by subject, and show how far every one of the subjects tends towards the general degradation.

(*To be continued.*)

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA II.

(*continued.*)

General Observations.

1. Thus in this chapter the foundations of the entire philosophy of life as taught in the Gita have been laid. It teaches us the eternal verities, the auspicious path as duty that leads to God-realisation, and the man of consummated life who has risen through the blessed *sadhanas* (means) to the blessing of God-attainment. It is compendiously called the सांख्ययोग.

2. These truths are well brought out in the following beautiful stanza by Sri Madhusoodana.

ज्ञानं तत्साधनं कर्म सत्त्वशुद्धिश्च तत्फलम् ।
तत्फलं ज्ञाननिष्ठैवेत्यध्यायेऽस्मिन्प्रकीर्तितम् ॥

3. Dhanapati brings out the same idea in his Bhashyotkarsha Deepika thus.

तदनेन द्वितीयाध्यायेन तत्पदलक्ष्यं परमात्मानमेव त्वंपदलक्ष्यत्वेन प्रतिपादयता साक्षाच्छोकमोहनिवृत्तिहेतुभूतां ज्ञाननिष्ठां लक्षणसहितां प्राधान्येन तदुपायभूतां योगनिष्ठां च गुणभावेन प्रदर्शयता उपायोपेयभूतं निष्ठाद्वयं प्रकाशितम् ।

4. Sridhara Swami also says that Sankhya and Yoga are taught in this chapter.

शोकपङ्कनिमग्नं यः सांख्ययोगोपदेशतः ।
उज्जहारार्जुनं भक्तं स कृष्णः शरणं मम ॥

5. Yamanucharya's Gitartha Samgraha brings out the main topics in this chapter thus.

नित्यात्मासंगकर्मेहागोचरा सांख्ययोगधीः ।
द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ॥

6. Sri Ramanuja sums up the teaching thus.

एवमात्मयाथात्म्यं युद्धाख्यस्य च कर्मणः तत्प्राप्तिसाधनतामजानतः शरीरात्मज्ञानेन मोहितस्य तेन च मोहेन युद्धान्निवृत्तस्य मोहशान्तये नित्यात्मविषया सांख्यबुद्धिः तत्पूर्विका चासंगकर्मानुष्ठानरूपकर्मयोगविषया बुद्धिः स्थितप्रज्ञता योगसाधनभूता द्वितीयेऽध्याये प्रोक्ता.

7. Advaitins say that this chapter teaches first Brahma Svarupa, then Karma Yoga, and finally the stage of God-realisation resulting therefrom. Vishishtadvaitins say that it describes the Jiva; then Karma Yoga; and the seer who realises the pure *chaitanya* of the jiva, such wisdom leading up to Bhakti described later on. Sri Madhva says that it describes God; karma yoga; and the resultant God-vision.

8. From all points of view, the chapter treats of jnana yoga, and karma yoga, and at the end refers to the man who by *dhyana* and *bhakti* and *jnana* attains the *brahmi sthiti* (God-realisation) and thus contains the basic teaching developed in the succeeding chapter.

Are Idolaters deluded?

[By G. HARISCHANDRA RAO.]

When any heterodox preachers jeer at us, saying that we mistake the idols themselves for the Creator, some of us are tempted to defend our position thus—"Do you think that we have no common sense enough to perceive the distinction between man-made images which are limited in every way, devoid of intelligence, and incapable of responding to our prayers, and the great Being who is our Creator, who is infinite, omniscient, and capable of ministering to our wants? Idols are designed to remind us of the invisible, or even, perhaps, to help us in acquiring mental stability. No sane man would induce himself to believe that an idol itself is the Lord."

But, why should we be ashamed of what we are doing when it is honourable, reasonable, and perfectly justifiable according to our sacred scriptures? Are we not liars if we deny what we are actually doing? For, we are every day looking upon our favourite idols as the Supreme Being, representing our grievances to them, and invoking their blessings upon us. Our false defence, therefore, is caused by the mistaken notion that the charge brought against us is really so odious that no effort for our acquittal can be blameworthy.

It is true that our five senses do not at first comprehend the divinity of our idol; but we are called upon by Revelation to cultivate the idea of divinity in direct opposition to the verdict of sensuous perception until at last the sensuous harmonises with the super-sensuous. The form and functions of Vishnu or Siva, as depicted in our authoritative works, have to be super-imposed upon a piece of stone or a lump of clay, so that the conception of the Diety replaces the conception of the image in the mind of the idolater.

Is not this super-imposition self deception? It may be so; Yet, if we want to be undeceived, we should deceive ourselves! He who sees two Moons in the sky should revolve the idea "There is only one Moon," though this may be contradicted by his eyes for the time being, for, the time will come when they confess their mistake and acknowledge the unity of the Moon. Not all kinds of *Bhavana* or delusion are dangerous; for, what is called *Samvadi Bhrama*, which is always profitable in the end, may be involved in the contemplation of an idol, so that, just as one who, mistaking the Godavari for the Ganges, adores the former with all the devotion due to the latter, will be crowned with success, so also will the man, who regards an idol as God and serves it devoutly, ultimately gain the grace of the Lord. First, the idolater sees aright. Second, even granting that he is deluded, he will be amply rewarded for his delusion!

Now, how long is image worship to be practised? It should be done until the notion of difference between the idol and the Deity vanishes from the mind of the devotee. The bee begins to convert worm into the form of a bee; and when the difference between the two disappears, the process of conversion comes to a close. Similarly, the devotee brings an idol, and tries to render it into the Almighty by contemplating upon the same; when he realises the Lord in the image, he has consummated idol-worship. Now, I quote a verse from *Suresvara Acharya's Taittiriya Vartika* (I—66):—

" शास्त्रार्पितधियोपेत्य यत्तादात्म्याभिमानतः ।
चिरासनं भवेदर्थे तदुपासनमुच्यते ॥"

This may be translated thus—(Approaching an object with the idea inculcated by Scripture, and dwelling there long up to a conviction of their identity—this is called *upasana*.) In other words, taking an image, we are to conceive that it is of the form of Vishnu or Siva as described by our scriptures; this conception is to be continued uninterruptedly till, forgetting the notion of the object as merely an image, we come to recognise that it is no other than God Himself.

Sayana Vidyaranya the famous commentator of the Vedas, has referred to the above verse and clearly explained it (towards the end of the 3rd *Anuvaka* of *Siksha Valli*, in the same Upanishat):— 'यद्यपि यस्मिन् प्रतीके

यत् देबताद्दष्टि: विहिता तत्प्रतीकं तद्देवतारूपमिति निरूढ: अभिमान: यावत् संपद्यते तावत् आवर्तयेत् ...सिध्यतीति " The extract is so valuable that I am tempted to translate it thus :—(Though no limit to the repetition of the conception is anywhere prescribed, as, for instance, is the number of times for which the mantras are to be repeated in connection with *Homa* in *Purascharana*, yet till the firm conviction that the image which symbolises a particular diety is itself that Diety is secured, is the conception to be meditated upon. Just as enlightened ministers crown some boy of a royal race, and protect him by all-means, being always on the alert, till, in the case of all the people, obedience to his commands is secured because of the notion that he is the king, so also is this matter to be understood. And when a belief in the Divinity of the symbol is once secured, that view will no longer depart. How? In a dilapidated temple, the idea of God continues even when we find an idol devoid of worship from a distant date. Therefore, the fruit spoken of will accrue to one who meditates on the symbol till the moment of an unshakeable faith in its Divinity.

The present condition of the Hindu University.

RAPID DISSOLUTION.

The Hindu University of Benares has taken from the Indian public donations amounting to 72 lacs of Rupees in cash and the capitalised value of annual grants and landed endowments, besides 21 lacs more of subscriptions promised but not yet paid. The Government of India has agreed to give it an aid of one lac of Rupees a year. The fate of such an institution is a matter of national concern. Bad is its present condition undeniably is judging from the public reports of its internal disorders and the resignation of its eminent Vice-Chancellor Sir Sivaswamy Aiyer, its future is absolutely hopeless unless radical reforms are effected and men with sole devotion to educational work and academic experience are placed at its head and supported against factious opposition and capricious and reckless demands for changes of policy.

A new University requires for its success three things: money, a learned professoriate, and a devoted and heroic leader. The first is not wanting in this case. As for the second, the Hindu University of Benares has at present so small a staff of teachers that it is intellectually incapable of doing the work of a decent first-grade *college* even, not to speak of the higher, more varied and more responsible work of a self-contained self-governing *university*. We give here a list of the University Professorships that are vacant at Benares, from which the public will be able to judge in how many branches of study this University cannot do any teaching work of the higher kind :—

Ancient Indian History, vacant since	6 Aug. 1917
Economics, vacant since	6 Nov. 1918
Applied Chemistry vacant since	1 Apr. 1919

English Philosophy Physics Organic Chemistry Botany Zoology	none appointed since the foundation of the University !

We learn from the papers that there will soon be a *tenth* vacancy, as Mr. Jadunath Sarkar, the University Professor of History, is resigning in disgust, so that *only one University Professor, will be left*, viz., Dr. Ganesh Prasad (Mathematics) to run a full-fledged modern University! The Hindu University came into statutory existence on 1st October 1917, since when nearly two years have passed and it cannot be argued that it has had no time to complete its staff. In addition to the above vacancies the old C. H. School is without a Headmaster and the newly founded Teachers' College without a Principal! The able Registrar, Mr. Gurtu, M.A., is also going away.

Such a state of things is not creditable. Sir Sivaswamy Aiyer as the responsible working head of the Hindu University set himself strenuously to remedy the evil. But after exactly one year of office he has resigned the Vice-Chancellorship as the situation has been made intolerable to him and he finds it impossible to promote the interests of the University or even do any kind of useful work in the face of Pandit Madan Mohan Malavya's opposition.

WHY VICE-CHANCELLOR RISIGNED.

In his letter of resignation Sir Sivaswamy points out, what every right-thinking man will admit, that in an infant University, where much constructive work of a preliminary kind has to be done, the Vice-Chancellor, as executive head, should enjoy plenty of initiative and support from the Council. The principles having been settled by the Court (or Council) he should be held responsible for carrying them into practice, without being hampered by the discussion of endless legal subtleties, interference with details, and capricious changes of opinion or poilcy in every individual case by the members of the Council. Otherwise, the work would come to a standstill, as it actually has done. He writes that the efficient and prompt working of the University and the reform of its abuses would have been very easy for him with Mr. Malavya's ready co-operation. As Mr. Malavya now collects funds for the University—since Sir Sundar Lal is dead and the Maharaja of Darbhanga has ceased to go out on begging tours,—he quite naturally wields influence over the University Court and Council. Sir Sivaswamy regrets that it has been his misfortune that he has not been able to see several things eye to eye with Mr. Malavya and that Mr, Malavya's opposition and constant procrastination have made it impossible for the Vice-chancellor to hold his office with any chance of doing good to the country or satisfying his self-respect. He, therefore, tenders his resignation, leaving Mr. Malavya free to run the University as he pleases. Sir Sivaswamy had made his proposals of reform to Mr, Malavya in private as early as January last, and the latter had verbally agreed to some of them, but he had since then constantly been begging for more time and putting off a final decision. At last, when pressed for a clear yea or nay, Mr. Malavya replied by springing on the Vice-Chancellor some absolutely new counter-proposals, which Sir Sivaswamy regarded as futile. Hence no course was left open to him except to resign.

MR. MALAVYA'S MANOEUVRES.

The resignation of Sir Sivaswamy clearly proves that even the Vice-Chancellor is powerless against Mr. Malavya who was so long the "Hidden hand", the power behind the throne. If the people who are now working to get Mr. Malavya elected as Vice-Chancellor succeed, the Hindu University will no doubt be saved from the danger of his wielding power without responsibility, for in future the public will hold him to account as Vice Chancellor for the success or failure of the University. But this course has disadvantages of a serious nature. Mr. Malavya. B.A., L.L.B, is a charming speaker. But even his admirers have never credited him with scholarship, range of reading, or capacity to understand the scholar's point of view and the needs of scholarship. He has had absolutely no previous experience of the inner working of a respectable University like that of Allahabad, having never sat on its Syndicate, and for only ten years on the Faculty of *law* (a technical body). The result of making him Vice-Chancellor will be that a mere platform orator, absolutely innocent of academic training and scholarly habits of thought, will be placed in supreme charge of an academic body of the highest conceivable rank.

Mr. Malavya is a politician of all-Indian position and interests; he must attend to Bombay and Rajputana, Madras and Nagpur as well as to Benares or Allahabad. If we can judge of the future in the light of the past, he will visit Benares for only a few weeks in the year, whereas the work of the Vice-Chancellor of the Hindu University in the present state of its growth requires his constant presence on the spot. Sir Sivaswami had spent at Benares exactly half the time since the reopening of the colleges in July 1918, and his stay would have been even longer but for the influenza epidemic which detained him at Madras for a month. On the other hand, Mr. Malavya, in January last secured the resignation of a veteran educationist and local resident like Rai Bahadur G. N. Chakravarti from the Pro-Vice Chancellorship by declaring in Court that he objected to the latter's being appointed for three years, then accepted the office for himself, but attended his duties at Benares for *onlg 29 days out* of *105* from January to April 1919, though the P. V. C. is expected to be a resident officer!

The loss which the Hindu University will suffer from the withdrawal of Sir Sivaswamy can be best understood from the judgment of Mr. Malavya himself (Dr. Ganesh Prasad concurring, as supporter). When proposing

Sir Sivaswamy for election as Vice-Chancellor (Marsh, 1918), Mr. Malavya said, "After having given the matter my most earnest consideration, I came to the conclusion that the *best man whom we could select* as the successor of Sir Sundar Lal was Sir Sivaswamy Aiyar. By his *distinguished ability, experience, character and position* he seemed to me to be *eminently fitted* to fill the place.,' (*Minutes*, Vol. H. II. B. p. 513.) And such a man has found his position at the Hindu University intolerable owing to Mr. Malavya's action! The inference is obvious.

HOW THE COLLEGE IS BEING RUN.

So much for the administration. On the academic side matters are in an even more deplorable condition. Paragraphs are frequently inserted in the Allahabad papers that the C. H. College is growing like the Prophet's gourd,—it had only 510 students in Sep. 1917, but 674 a year later. In the 30th March meeting of the Senate, Dr. Ganesh Prasad stated that he had M. Sc.'s of Allahabad and Calcutta on his rolls as students of the D. Sc. class, and that three of them are actually teachers at Calcutta, who occasionally visited Benares. Evidently these latter gentlemen took their instruction from the Hindu University by something like the Pelman system of training the memory by correspondence. It is not considered necessary for them to reside at the Hindu University ever in life, in order to qualify for its highest degree!

We have evidence that these "students" were enrolled and the notification inviting them was published without the Vice-Chancellor's knowledge or permission. In justification of this measure which cuts away the very roots of a Residential University, Dr. Ganesh Prasad referred to Regulations chapter 34, para 1. But Regulations chapter 14 para 1, chapter 26, para 1 and certain other paras make it imperative for students of other Universities to *live and study for 2 years at* the *Benares* University before they can take any of its degrees. Only the passing of the Benares Matric, I. Sc. and B. Sc. is excused in the case of students who had passed the equivalent examinations at Allahabad or any other university; but the next two years' study at Benares is always insisted upon even in their case. No Allahabad or Calcutta M. Sc. is by any of these Regulations exempted from passing the Benares M. Sc. (which necessitates a two years' previous residence and study there) and permitted to apply for the D Sc. degree of Benares without, it may so happen, formal admission to this University, even a single day's residence there and the passing of a single one of its examinations.

The same indecent haste to secure pupils is betrayed by a resolution which Dr. Ganesh Prasad moved and carried through the Senate in spite of opposition (11 to 6) that Government should be requested to pass a transitory regulation to the effect that, notwithstanding the rules to the contrary, any graduate who has passed the first part (called *Previous*) of the M. A. or M. Sc. examination of the Allahabad University would be eligible for studying and being examined in the second part (called *Final*) of the same course at the Benares University in 1919. Now, the M.A. course is one compact unit, though its teaching is spread over two years and the candidates are examined by compartments. Under the proposed transitory regulation, if the Government of India be so ill advised as to sanction it, a candidate will keep one term at Allahabad and another term at Benares and come out with the label of M. Sc. of the Hindu University! A cheap and quick way for a university to become the mother of a large brood! At a recent meeting of the Syndicate it was stated by the Registrar that a rusticated student of Allahabad had been admitted to the C. H. C, without the permission of that University.

The undergraduate classes of the Central Hindu College—which is the *only* Arts and and Science College under this University, —are in a still worse plight in consequence of this mad race for increasing the number of pupils on the rolls and bringing grist to the financial mill. Quantity is the only thing cared for.

MACHINE WORKED BY SHIFTS.

Admissions have been recklessly made till the number of pupils in the C. H. C. far exceeds what can be properly accommodated in the existing buildings. The Principal. Dr. Ganesh Prasad, with the approval of Pandit M. M. Malavya, has been holding the classes by two shifts from 6 A. M. to 3-30 P. M. Some professors have to work in both shifts, and the Laboratory assistants and office servants have to attend all the time!

To add to the bewilderment of students, teachers and college bearers, and to render the teaching work a farce, Dr Ganesh Prasad regulates the lecture periods most capriciously,—some "hours" being of only 35 minutes' duration, some forty, some forty-eight, &c. And, again the starting-point for college work is suddenly changed from time to time often at less then a day's notice to the students and staff and sometimes no notice at all!

Thus, college work was ordered to begin at 6-20 A. M. in September. In winter it was shifted to an hour later. Since then the beginning of the college day has been repeatedly put back by a few minutes at a time, thus by 10 minutes on 3rd March, 10 minutes more on the 10th, 10 minutes more on the 14th, and twenty minutes more on the 21st of the same month! It is difficult to imagine any place outside a lunatic asylum where regularity and method are so little cared for.

While students are being enrolled with such reckless eagerness and disregard of lecturing arrangements, the teaching staff is being depleted as we have shown above.

Unless the Court of the University wakes up to the gravity of the situation and elects such men to the management and Council of the University as have academic experience, sense of duty, and strength of character enough to fight for true ideals, a catastrophe cannot be averted. As things stand, the much advertised Hindu University is rushing straight to the brink of a precipice.

THE ROOT CAUSE OF THE EVIL.

1. The election of non-educationists, representatives of "the wisdom of our grandfathers," and men sure to be absentees, as opposed to local men and teachers.

2. Neither Court nor Senate, has any homogeneity, as the members are a miscellaneous lot representing different types and stages of culture and polar diversities of thought. The majority are ignorant of and indifferent to the modern educational ideals, problems and experiments of Europe and cannot be of one mind expect after many hours of discussion, and sometimes never at all. The last meeting of the Faculty of Arts lasted for 3½ hours. and yet the only work done by it was to refer back to a sub-committee a scheme for a course of domestic science and to come to no conclusion at all as to an Honours C urse!

The result is that all men who value their time, all the European members (except good-old Mr. Keightly) and all the five representatives of Government have long ceased to attend the Senate or the Faculty, as a hopeless waste of time. For the same reason Dr. Ganganath Jha and Mr. Chintamani have again and again tendered resignation of their seats on the Council and other bodies.

3. A passion for raising legal subtleties and making hypercritical objections which tend to "make the law an ass,"—on the part of some voluble speakers who possess local influence. Thus real business is put off till doomsday.

4. "Procrastination is writ large on the portals of this University," as Sir Sivaswamy publicly declared. The majority, partly through sheer weariness at hearing endless legal discussions, always vote for postponing decision even on urgent and important matters. Thus, a mininum of work is done, while the volume of the H. U. Minutes, exceeds that of every other Indian University!

5. The absence of clear academic ideals. We only hear vague vapoury clap trap, "popular" dreams on education, which wrangle with one another, so that the university with its prodigious expenditure of time cannot *advance* one step, but only moves in a circle.

6. The "hidden hand" of Mr. Malavya, who will not help in the deliberations by residing at Benares, and yet will upset what others have done in his absence. He secured his own election as President of the C. H. School Board, but the most pressing affairs of the school has to remain undecided because the President would not come to successive meetings, even on days when he had written that he would be present!

7. The divorce of power from responsibility in Mr. Malavya. He will not undertake any definite and public position in the management of the university—even in accepting the P. V. C. ship after jockeying Mr. Chakravarti out of it, Mr. Malavya declared that he would hold the post temporarily and would try to induce some friend to relieve him of it! And yet as Sir Sivaswamy's letter proves, no responsible head of the university can do his duty unless he bows to the will of Mr. Malavya and takes

his orders from him. You can no more fix any responsibility on the slim and slippery Pandit than catch an eel with your bare hand. To aggravate the evil, he is daily changing his opinions, and also making glib promises from a hundred platforms, which it is not humanly possible to carry out. The result of this attitude is—dead-lock, waste of time, and eternal uncertainty.

QUEER CHOICE OF MEN.

The quality of University entirely depends on the scholars and administrators in its service and that of the outside public who can be induced to assist it with their advice and co-operation. Now, Benares is a third-rate district town with very few men of high modern learning in the ranks of the independent professions. It is rightly known in India as "the city of the dead and of the dying." A University at such a place, if it is to impart *modern* learning and carry the modern *scientific* spirit into the realm of thought, is bound to rely almost entirely on its professoriate for its mental guidance and even administrative efficiency. But the policy of those who rule the Hindu University is clearly one of distrust and exclusion towards educationists and preference of absentee lawyers, old-type Sanskrit Pandits, Hindi writers and Urdu poets. At the last elections to the Court by the donors, Prof. N. C. Nag, F. I. C., who is well-known to the scientific world for his researches in Chemistry and has had 20 years' teaching experience in the U. P., was rejected in favour of a clerk of the Registrar's office, whose only qualification is that he had served for some time in one of Harkishen Lal's insolvent banks! At the last elections to the Executive Council of the University, Prof. Jadunath Sarkar got in at the very bottom of the poll, while the men who secured more votes included a somnolent octogenarian (Pandit Cheda Lal) and an absentee Engineer of Lahore!

This jealous exclusion of University teachers from the conduct of Univessity affairs often produces results that would have been comic had not the fate of a great educational experiment been jeopardised by it. The supreme governing body of the Hindu University, called the Council, has 32 members. And yet, owing to the exclusion of University teachers, and the deliberate election of far-off pleader-politicians, invalids and known absentees, many meetings of the Council have failed for want of the legal quorum and many others have been attended by just seven (the minimum legal quorum). Thus the most important works of the University, including the expenditure of tens of thousands of Rupees, have been done with the consent of *less then one-fourth* of the Council! In 1918, 33 meetings of the Council were summoned, out of which three held on the same days as meetings of the Court also (when many people come from outside) were attended by 10, 10, and 15 members only. Of the remaining 30 meetings, *four failed for want of a quorum, nine were attended by the barest minimum of seven*, only six by 11 to 13 members, and *none by more then thirteen*!

Inside View.

The Modern Review.

Random Jottings.

[BY A SON OF INDIA.]

Speaking of honours and titles reminds us of His Majesty's Birthday honours. They were few and went, most of them, to His Majesty's *Servants*. Non-officials were generally speaking, left severely alone, except probably in regard to the lowermost berths, irrespective of whether they have been burning incense at the shrine of power, maligning their country, and condemning themselves, or have manfully, heroically withstood the onslaughts of might over right, or have found a safe half-way house. The official organ of the anti-brahman *alias* non-brahman association lashes itself into a fury over this lack of appreciation on the part of the Government of the *loyal* stand taken up by that body through thick and thin even against the best interests of the unhappy country as whose sons they have had the misfortune to be born. The *Justice*—what is there in a name? A name need not necessarily be connotative. Brushes made from the tails of the Russian and Siberian squirrels go by the name of Camel-hair brushes; sealing wax contains no wax; heart-burn has nothing to do with the heart and India rubber is not an Indian product, the name *Justice* can therefore be appropriate even if its views and citicisms are just

or not—The *Justice*, as we were saying fretted and fumed the other day when at the time of the New Year Honours Rao Bahadur P. Theagaroya Chetty was made a poor Dewan Bahadur, and the other luminary Mr. O. Kanda Swami Chetty was awarded a Rao Bahadurship and was "brought to the level of a mere reporter to an Anglo-Indian Newspaper." The Government inferred—erroneously of course—that the liberal federation was not quite relishing titles and have therefore refrained from wounding their susceptibilities by awarding them any honours. The *Justice* grasped the real situtation and promptly came out with a leaderette in the folllowing strain:

"There are of course some people who speak in disparagement of the award and acceptance of the titles and honours, but such utterances in most cases have their origin in individual disappointments at not being included in one or other of these periodical distributions."

But what is the psychology of those that have been so included in these 'distributions' but have renounced their titles or honours? Our thanks are due to your contemporary for enlightening us on this head. It says, "we belive that even those who for theatrical purposes and notoriety flippantly discard their titles after having had a surfeit of the benefits that titles carry with them have been as ardent hunters of their titles as the vainest of men."

We are not aware of any benefits that titles and honours "carry with them" except the Mahamahopadhyayaship or its Muslim equivalent. But certainly *the Justice* knows better.

***

To court and cherish honours is a weakness common to humanity from which very few are exempt. The Canadians, the other day, petitioned His Majesty—most respectfully of course—to refrain from bestowing English honours and titles on Canadians. The Canadians must be hypocritical in their request or above humanity. Which is it?

***

The Lord Chancellor of England wanted the provision of a lift and an additional bathroom for his official residence and this was refused though the cost was comparatively trifling. But here in India there is a provision of Rs. 15000/ or so a year for the Governor of Madras' charities, a provision of some thousands for a superintendent who looks after the pictures in the Government House, and we do not know what amount is being annually provided for repairs and improvements to the Government House. This is a difference between a country with responsible Government and a land of irresponsible Government.

***

The collector of Coimbatore who was camping at Satyamangalam the other day, would appear to have seen, while on a walk, a man standing under a tamarind tree on the roadside, whereon was his son plucking leaves. The collector's zeal to safeguard public property and his sense of the loss of tamarind leaves which were decidedly, and undisputedly the property of the local Board which he was administering were so much that he arrested both the father and son and sent them on to the local justice of the peace who made a short work of it by charging the accused of theft or dacoity or what not, examining them, finding them guilty and fining them. Instead of thanking the authorities for not having charged them under 124 A of the Defence of India Act, the accused foolishly get up the plea that the leaves were wanted for the preparation of a certain medicine. Never in the history of civilisation and law, has leniency been so misused as in the present instance!

***

This incident is on all fours with what is known as the Chingleput Salaam case of a few years ago. A European civilian officer of long standing, an M. A. to boot, could not put up with a Good Morning from an Indian lad of six. The Sequel is too well known to need a narration. Oh for a Carmichel!

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Olla Podrida.

We are told that hereafter we are going to have ships built of concrete. Houses are going to the built of concrete. The new age of concrete is going to supplant the iron age. There is a bright feature about it. I suppose that people will then cease to abstract.

* * *

An aerodrome is to be built in Allahabad and 250 acres have been set a part there for it. Hence the new age is to be an airy age. We will have airy talk. But I have a doubt. Would we not be there nearer the moon? But we are already that.

* * *

The women are protesting against the refusal of the franchise to them. They are clamouring for equality with men. Are they not already better than men—better halves and all that? Perhaps we are having The Descent of woman as we have already had The Ascent of Man!

* * *

Is not this the age of surprises? The newspapers are our purveyors of truth. The older ages were only ages of rumour and fiction. This is the age of newspapers and truth. The best illustration of this is that we are now being told that the lezar and his family are alive!

* * *

This age is further the age of political enlightenment and higher civilisation. Hence the national Association of Loyal negroes has been formed to send back the American Negroes to Africa. Perhaps there are artistic colour—schemes in the garden of God.

* * *

Mentime the American courts have held that a Hindu can acquire American nationality as he is a member of the white Aryan race. Hence we have ceased to be blacks. Let None call us dark here after. Is whiteness so very wonderful?

* * *

The battle for peace is going on what is to be the issue?

Temperance Topics.

(In food, drink and sport.)

(By W. Dorasamy Iyer.)

(1) Think not the least to feed on beast or *fowl*—*foul* murder is no feast; "slaughter" is no "laughter"! It is not *meet* to eat *meat* that bloody meal—for "Mamsa" comes from "Himsa"; I *see* our *real* ideal food in *Cereal* only since we work and own it!!

* * *

(2) Give up beef and brute and live upon leaf and fruit, for the more rude your food the more lewd your mood!

* * *

(3) Name that, which, when you *lick* you *err*? *Liquor*! By drinking *what*, you will not at all *err*? *Water*!

* * *

(4) "Alcohol" will *haul all* only to *cow* them down and *toxin poison* will *tax* your brain and upset your *poise*!

* * *

(5) *Ale* deadens your *ail* and when you are dead-drunk with *beer*, you must be taken in a *bier*, as it were!

* * *

(6) *Brandy* will *brand* you, it is liquid fire; Drink *whisky* and *wine*, you will *whisk* and *whine*!

* * *

(7) If you drink toddy you forget your body, and a dose of opium may relieve you from your tedious woes, but only temporarily; so also *arrack* will work your *rack* and ruin in the long run.

* * *

(8) *To Bacchus* must be dedicated *Tobacco* too for when you smoke it you literally cloud your heart and again you must not also *chew* it but *eschew* it as spittle! Ah even *snuff* does *enough* mischief to the brain and hence have no *belief* in that Devil's *leaf*!!

* * *

(9) Temperance is the best insurance. Nefalism is no failing as the nefarious dipsomaniac suggests. On the other hand St. Martin has marred many, for even if you begin as a *modera e* drinker, you are sure to increase it at a *mad rate* in course of time, hence drinking was styled as a "mahapataka" or major sin!

* * *

(10) It is indeed a nice and fashionable vice to play at dice—the Devil's bones—and then for want of pice and rice to serve as a syce as the noble Nala did of old, for, "death and dice level all distinctions."

* * *

(11) "Gambling" was very well defined as "the son of Avarice and the father of Despair"—Despair being the grandson of Avarice is a truly monistic conception and an excellent example of Extremes meeting!

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